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Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Family Worship.

That all who profess to be disciples of Jesus Christ, and whom God has entrusted with the direction and care of a family, should omit nothing, which is calculated to promote the happiness of each member of the family, none will pretend to deny. And yet, the most certain and successful means of procuring happiness, are neglected, by many heads of families. We mean family worship!

Every exertion we grant, is made by many, to accumulate wealth, and by education to fit the members of the family for the enjoyment thereof. For a while, they may prosper, but a house, in which there is no religion, cannot withstand the storms of time. Although the present generation, may not experience the destructive effects of these storms, yet the descendants will be compelled to acknowledge that without the blessing of God, none can prosper, and that "God is a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate him." The open and avowed infidel, or unconverted sinner, (be he a layman or one who appears in the character of a Minister of the Gospel) may deride us, for holding such doctrine, and declare it unreasonable, experience has in numerous instances proved, that a family without religion, cannot be happy, whatever prospects were had when it was first formed.

But, admitting, for the sake of argument, that temporal felicity may be obtained, though God is neglected in the family, yet are not certain services requisite, to obtain future felicity? Ought parents, to be solicitous only, for the temporal welfare of children, and leave them and servants, to hazard the salvation of the soul? Certainly not, say many, and hence we are attentive to the ordinances—baptism is administered to our children and servants, and we require of them to attend public worship, whenever it is convenient. But, as well may the agriculturist anticipate a rich and abundant harvest, without ploughing

and harrowing his fields, overgrown with thorns and thistles, as for any one to suppose, that a family which neglects God, can ever reap "life everlasting." Although there may not be a particular command to perform family worship, yet the examples of David, Solomon, Joshua, Cornelius and Lydia, with a host of others, and, its natural effects upon a family, amount to a most positive injunction. Children and servants are generally impressed with their accountability to God —they will naturally become more obedient, and the sanctifying influence of the spirit being invited, they will sooner or later seek an interest in Jesus. With these views of the subject, Christians of all denominations, whose eyes have been opened, and who have been converted from darkness to light, coincide.

Convinced as we are, however, that there are still many who neglect family worship, we cannot but call upon them, and especially upon all our Lutherans, for the sake of your own souls and the happiness of your families, introduce family worship! We know that some may urge their want of gifts, but gifts increase by exercise, and although, as Lutherans we do not approve of a dependance upon forms of prayer, yet their use as auxiliaries is highly recommended, and by the grace of God will soon enable him who is sincere, to express in the midst of his family, all their wants, in a manner acceptable to God. The prayers attached to both our German and English hymn-books, can be used with much profit. The Bible and the celebrated Lutheran work "True Christianity," will, if read in a family, soon create a taste for family worship. So far as Luther's views and practices coincide with the spirit of the Gospel,* we should be influenced by them, and upon this principle, we recommend his daily manual to the consideration of our readers:

When you rise (says he) *in the morning, say devoutly:* In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then say the creed, the Lord's prayer, and the following collect:

I thank thee, O my heavenly Father, by Jesus Christ, thy well beloved son, our Lord, that thou has kept and preserved me and my family, this night from all evils and dangers; and I beseech thee, that thou wouldst forgive us all our sins, wherein we offended thee. Preserve us this day from sin and keep us from all evils, that all our actions and whole lives may please thee. I commend myself and family, our bodies and souls, and all things, into thy hands; let thy holy angel be ever with us, to preserve us from the power of darkness. Amen.

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* Luther repeatedly told his followers, not to receive his or any man's opinion, until found perfectly coincident with the Bible. Lutheranism consists in believing and reducing to practice the doctrines and precepts of the Gospel.

Afterwards cheerfully go to the employment of your calling, and sing according to time and opportunity a psalm or hymn, whereby your heart may still be more lifted up to God.

At evening, when you go to rest, say devoutly: In the name, &c. then the creed, and following collect:

I thank thee, O heavenly Father, by Jesus Christ, thy well beloved Son, that thou out of free mercy and goodness hast kept and preserved us this day. I beseech thee, that thou wouldst forgive us all our sins, which we committed, and wherein we offended thee, and that thou wilt this night by thy grace, mercifully preserve us, for I commend myself and family, our bodies and souls, and all things into thy hands. Let thy holy angel be ever with us, to preserve us from the power of darkness. Amen.

And then go calmly and quietly to rest.

Dr. Chalmers' opinion of Luther.

At the opening of the new National Scotch church in Regent square, (London) several eminent Divines officiated. Amongst others, the Rev. Dr. Chalmers delivered a discourse from Jeremiah, vi. 16:—"Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The New York Observer contains an extract from this discourse, which we deem one of the most interesting testimonies in favour of the immortal Luther, and the effects of the reformation of the church, that has appeared in modern times. We have long since declared, that as Bible religion extended itself, Luther and the other Reformers, would more generally be viewed as particular instruments in the hands of God, to effect a great work, and that the name of each would be known and pronounced with delight, and gratitude to God, by every spiritual Christian. There are individuals still, who, when Luther is spoken of by a member of that part of the church, distinguished from others by his name, consider it an evidence of bigotry, but their number will decrease, as vital religion increases among Protestants. We for example differ in many points of minor importance from the church of Scotland, yet we love her, for her orthodoxy, and unite with her in praising God, that he gave her a Knox, whose character, together with Luther's is faithfully delineated by Dr. Chalmers.

"The great services, (says he) for which the Scotch and other Reformers in their respective countries deserved the gratitude of posteri-

ty, were not that they shone upon us with any original light of their own, but that they cleared away the grievous obstruction which stood for ages, and intercepted the light of the Bible. This they did by proclaiming the paramount authority of God on earth, and the rights of men's consciences; and by assigning to mankind the right of judging of the doctrines and precepts in the oracles of God. These rights were not directed against the authority of God, but against the authority of men who added to the oracles, or assumed to themselves the office of being infallible dictators of the word. Against this usurped dominion, the Reformers went forth and prevailed: actuated by the strong and enduring motive of disenthralling the human race from the papal power, they nobly acquitted themselves in this holy warfare. At first they had fearful sacrifices to encounter from the strength of the secular arm; but in spite of the lowering dangers which scowled around them, these obscure men zealously sought the place where prayer and truth and consistency led them, in order to achieve the triumph of religious freedom for present and distant races. Under this great and governing force, they fought their way fearlessly and without shrinking back; although in their progress they were rocked in the rough cradle of persecution—although every kind and degree of arbitrary power was practised against them; and the pains of a bloody martyrdom were held out as the ultimate reward of their exertions. The reformation effected by Luther, was one of the proudest examples of individual energy which occurred in the history of the world. A sense of duty acting on an unconquerable heart, sent him forth single-handed to encounter hosts of obdurate foes; and by the bent of his uplifted arm, he shook the authority of the high Pontificate which kept the Potentates of the earth in thraldom, and brought down the peering altitude of that olden tyranny, whose head was raised to heaven, and whose base was fixed in the deepest prejudice. When we traced the workings of that great event to one man—when we considered that one heart nourished the germ of the greatest revolution the world ever saw—when we called to mind with what rapidity so many heads caught his enthusiastic ardor; and that his voice was echoed from the most distant corners of Europe, we needed not despair that the designs of Heaven would be thwarted by the efforts of man. Rest assured, that despotism cannot crush the moral energy, or put out the flame which it finds to be irresistible; a waking in the world, announces that the days of perfect light and liberty are coming. Our own Knox was like Luther; and, perhaps, by nature, of a far more firm and hardy temper than he. It was observed of the German Reformer, that there was a certain softness and love of ease inherent in his nature; and that he inclined more to the shades of studious retirement, than to the high places of the earth; and that he would

gladly have sheltered himself in an academic bower, from the storms and struggles which his powerful intellect had raised. But his sense of duty for future mankind must have been peculiarly strong and fervent to bring him into so terrible a conflict against the tendernesses, and tremulous and feverish sensibilities of his nature. When, however, he did enter the field as a champion of the rights of humanity, his might overcame every difficulty, and he stood forward as the victorious conqueror of ignorance and imposture. The Reformer of our country was a man of a sterner mood; and by a rigidity of fibre, he was better prepared to grapple with the most violent prejudices, and to set himself against the fiercest assailants. It was said of him, that he "never feared the face of clay;" and by his reckless temperament, he was better fitted to defy the scowling royalty and the fierce and turbulent nobility of Scotland. These two master spirits of the Reformation were each calculated to forward the coming light of the true Gospel: the one spread the light over Christendom,—the other encountered the boisterous bigotry of Courts, and performed the executive part of the Reformation Luther acted the superior part of the two. By his practical and his powerful intellect he won a powerful victory. By means of the press, Luther did more for the success of a mighty cause than his coadjutor, or indeed, than any had before achieved in the history of the world. From his deep, silent, and meditative spirit, an impulse was given to the mechanism of human society, which it never till then received. * * * * * * * * * The book of Luther's history came recommended to every sincere and devout Christian. It contained an interesting narrative of the mental processes through which he found rest to his soul—of the religious and hallowed calm which the true religion breathed over a deeply stricken conscience; and the peace he found in reposing on the mercy of GOD, whom he had offended. Before appealing to the DIVINE SPIRIT, he tried the round of the observances and absolutions of the Church of Rome, in order to purge himself of what he conceived to be malignant sins which beset him: but he found no balm infused into his heart from that cold and ungenial creed. The law pursued him with exactions and terrors; and during a long and dreary period, his spirit was agitated and disturbed before he felt convinced of the necessity of the great step he was meditating. The sense of guilt, like an arrow, stuck fast within him. It was not until the Scriptures, beaming with a direct radiance, had shown on his inquiry—it was not until the view of the great sacrifice made for the atonement of the world burst upon his mind—it was not until the imaginary merit of human actions, and the substituting of the perfect righteousness of CHRIST in order to deliver the souls of guilty men on earth, were brought to his comprehension—it was not until then

that he beheld the Reformation coming to demand and dignify the law of God. Under the canopy of the Divine mediatorship, he now understood the scheme of the Almighty's Providence: and having now found rest to his soul, he despised the thunder of the Vatican, and the hosts that were arrayed against him. The new doctrine now gave the first joyful sound; the spread of which reconciled and regenerated the world. Then, indeed, gladsome was the land where it was preached. It formed the great bond of re-union between heaven and earth; like the cord of love which descended from the upper sanctuary of heaven to the earth, every sinner who took hold of it rested in heaven, while the pleasures of the world lost their influence over his mind. It was a doctrine according to godliness—tending not only to emancipate the heart from the terrors of sin, but from the vengeance attached to it.—Idle were the fears that the doctrine of the Cross would proclaim licentiousness by imputing to it a miraculous character, or by resting it on the blood of satisfied atonement; these formed the foundation of the best and holiest reverence which it demanded.

Religion of the Dark Ages.

Various causes have been assigned for the decline of nations, and the subsequent semi-barbarous repose, described in history. Thus the conquest of the country by savage invaders, luxury that so miserably corrupted public virtue, and the consequent neglect of education, have been deemed a sufficient explanation for this extraordinary event. But, whatever may be the causes, it is a lamentable fact, that the human mind endured a mournful captivity, while a vast majority of the people were enslaved by savage ignorance and savage institutions, for a period of eight or ten centuries, in the best part of the world. We pass by the consideration of the subject in a political view. We would direct our attention to ecclesiastical history exclusively, and we regard the place which this period occupies in it, as immensely important and interesting. A superficial glance at the religion of the middle ages will set the subject in its proper light, and for this purpose nothing more is necessary, than to contemplate the character and influence of the Roman Catholic church. Its distinguishing features and their result alone, will be considered.

The policy of Rome, if it was not like any thing else, approximated more nearly to that of ancient Egypt or modern India, than to any other. It did not consider the individual, like other governments, a mere theoretical abstraction, valuable only as adding to an amount, but

it courted an intimate association with its subject, unbosomed the secrets of his heart, scrutinized his private opinions, and thus laid upon his actions, a command of irresistible force. Thus the personal independence of society was annihilated, and man obeyed by necessity, the system prescribed by their fallible rulers.

The next distinguishing feature was, its close attachment to external ceremonies. The sign of the cross possessed a saving virtue, the string of beads was surrounded by a thousand romantic charms, the golden rose, appropriated to Kings was almost divine, the relics of martyrs were consecrated to worship, the Ave Marias were regarded as supremely sacred, genuflection was an act of merit, and an insignificant unction secured a place in heaven. Profligate soldiers and men notorious for wickedness prostrated themselves at the altar, and received absolution from a priest, after which they departed to sin again.

Another striking feature was the amazing wealth of the establishment, from which followed the unavoidable and mischievous effect, the immorality of the clergy. To children was given the oversight of souls, with no other view in those who ordained them, than to secure for themselves the riches of the church. Those distinctions of office in the church, which were necessary to its early organization, were used by ambitious men as the foundation of their own aggrandizement. The aggressions of Gregory were comparatiely trivial, when we contemplate the character and conduct of his successors. Hildebrand was ambitious, tyrannical and licentious, but even he was not the worst. Rapacious conquerors, infamous debauchees, and ignorant fanatics, all in succession, presided over the destinies of the Christian church. Among these, John XXII. is particularly distinguished by the circumstances of his election. The right of choosing the Pope was early wrested from the hands of the people, and committed to the consistory, where the most outrageous intrigue and corruption were freely practised.

We have alluded to the Popes of the 15th century—it will be seen that they were bad enough, but the character and vices of Alexander VI. are far below the decency of criticism. He was a thousand fold more the servant of the Devil than any man of influence among his subjects. What a stretch of conscience does it not require to reconcile this man's *infallibilty* with his infamous life!!

The assumption of temporal power, and the interference of the Jesuits in the councils of states, wrought the downfal of the church.—This offended the laity, for it opposed their interests. The servant of God should never profane his consecrated character with secular ambition, but the Roman clergy did this, and the consequences are well known. What was the influence of all this upon the condition of soci-

ety? History teaches us. The magnificence of the pontifical city was twice tarnished by miseries as unexampled as ever its glory had been.—In the sixth century it was wasted by pestilence, famine and the barbarian. At the close of the fifteenth, the wretched Alexander, fomented such a discord, that Rome was desolated. A disastrous plague followed; and the very court of Christianity became a scene of riotous quarrel and fearful devastation. This misrule and violence extended throughout the catholic countries of that day. At the castles of men in power, dogs were fed with human flesh, assassins by profession were maintained, poison and sacrilege were familiarly resorted to; and the ruler under whose auspices all this was done, was perhaps, himself a bishop. This picture is not overcolored. Froissart's anecdotes of the French and Flemish Wars, present the subject in a more hideous light.

While we contemplate this melancholy subject, with what deeper fervency ought not every Christian clasp his Bible to his heart—how much more grateful to God ought we not to be, for raising up a man, who gave the first impulse to a mighty reformation, more noble in its design, more grand in its prosecution, and more glorious in its results, than the world ever witnessed!

CLERICUS.

State of Religion in North Carolina..

We promised in our last, to notice the report on the state of religion, as made to our Synod of North Carolina, by a committee of inquiry, appointed for the purpose of collecting facts relative to this subject. Upon mature reflection, we have resolved to publish it entire, in order to cheer our readers who are interested for Christ's cause, and to encourage all the Synods of our church in the United States to make annual reports upon the state of Religion, within their districts. If it should be considered too expensive for either, to publish them, as an appendix to their minutes, we would ask the favour of a copy from the records, in order that we may give publicity thereof, through the Intelligencer. By these means, our people, and Christians generally, will be enabled to ascertain the true state of Religion in the Evangelical Lutheran church, in the United States, whilst we shall be enabled to state, in accordance with our plan, the rise and progress of Lutheranism,

REPORT:

The Rev. President, it appears has the care of four congregations, which have been revived by his unwearied exertions. During the 17 years of his labours, he received as members into full communion by

confirmation, 248 persons, some of whom have since removed, some have died, while others have apostatized and returned to the world; so that scarcely one half of them now remain. The public ministrations of the word are, however, generally well attended, and the utmost reverence is cultivated for the means of grace. It is cheering to witness the joyful seasons of the Lord's Supper, where Christians hold communion with the Redeemer, and are edified in the faith of the Gospel. It is no less pleasing to witness the Christian in his dying moments, to see him resigned to his fate, and enjoying a well-grounded hope of entering into the beatific realities of anticipated heaven. Such instances have been witnessed by the Rev. Mr. Shober, among his members; and there is reason to believe his labour has not been in vain. In these congregations several Sunday Schools have been established, and are regularly visited by their Pastor. At Muddy Creek and Nazareth congregations, 80 children attended those nurseries of religion and piety, upon whom they have already produced the most salutary effects. Peace and harmony prevail there, and the seeds of discord have not yet been sown in these congregations. The Rev. Mr. Schyler is now appointed as an assistant to our worthy President, and appears to be zealous in discharging his ministerial duties, and a true friend to Sunday Schools.

The Rev. Jacob Scherer has the care of 5 congregations. In these churches, the preaching of the gospel is generally well attended; the means of grace are diligently observed; the members love good order and discipline, and endeavor to adorn their profession with a holy walk and conversation. A number of persons are active in the promotion of benevolent and charitable institutions, especially of our Theological Seminary. Persons not unfrequently inquire of their Pastor, like the Jailor of old, what they shall do to be saved? But while on the one hand there is cause of rejoicing at the devotedness and zeal of some in the promotion of the religion of Jesus; there is also great reason of humility and regret at the perverseness and litigious disposition of others. An evil enemy hath sown the seed of contention, which have sprung up and disturbed the peace and harmony of Christians. The Rev. Daniel J. Hauer, is now laboring in the above specified congregations, as a coadjutor, and is about to organize an additional one in Lexington, Davidson county.

The Rev. Daniel Scherer has under his care 5 congregations: Two of them are very large, and were for many years under the pastoral care of the learned and pious Rev. C. A. G. Storch. The churches on Sundays are generally crowded, and the number of communicants was unusually large this spring At St. John's church, 59 persons were received by confirmation, as full members. On this occasion, the Lord

Jesus was evidently present, in the power of his grace, to revive the aged, and shed abroad his love in the hearts of his tender lambs. Here were some, we hope, leaning on the breast of Jesus, and saying with the Patriarch of old, I will not let thee go, till thou bless me. On this occasion, there were 217 communicants. The congregation is very active in promoting religious and charitable institutions, and has subscribed $300 toward the support of our Theological Seminary. This congregation was first invaded by the enemy, in consequence of which several persons left the church; but the storm is over, and has only blown off the chaff. At Savage's and Organ Church, some opposition has also been produced by designing men; but we hope and believe that the time will soon come, when "righteousness will prevail, and peace flow as a river." Notwithstanding the many stratagems used to make schisms in these congregations, and to scatter the sheep, there are still 242 communicants at Organ Church, and 115 at Savage's. Several Sunday Schools have been commenced here, and are very promising.

The Rev. John Reck has the care of 3 congregations, which, by the blessing of a kind Providence, are reviving under his administrations. Eighteen months ago, these congregations were mournfully destitute; the ministration of the word was seldom; vice and immorality prevailed to an alarming degree; formality and apathy was resting on many professors, and irreverence and inattention to the means of grace were frequently evinced. But now the congregations are increasing, and more religious feeling pervading them. In the bounds of Union, an evident moral and religious reformation has been effected; a Sunday School has been established this spring, and has increased to 120 pupils and 20 teachers, and is only in its infancy. It has already produced the most salutary effects on the children and their parents. In Salisbury, where, 18 months ago, there was no regularly organized Lutheran congregation, there are now 30 members in full communion, and by the active measures of several respectable persons, a large and commodious church has been purchased, and a subscription raised to pay for it. In this place, a lecture meeting is held once a week, which is generally well attended, and not unfrequently the utmost solemnity pervades the audience. The people are liberal and attentive to the calls of benevolence, and assist in supporting Bible, Missionary and other religious societies. A Sunday School has been organized in this church, and is now flourishing amid all opposition. It consists of 70 pupils and 18 teachers, who seem to feel much interested in its promotion. In the above specified congregations there are 80 persons who have made application to join the church, some of whom are heads of families. They attend religious instruction punctually, and many evince a deep concern for the salvation of their souls.

The Rev. William Jenkins, in Tennessee, has under his care 5 congregations, that have been collected and organized chiefly by his successful and assiduous exertions. Vital piety is increasing in these churches; many are born of God and join the society; prayer meetings are held weekly, and carried on by the members even in the absence of their Minister. The monthly concert is observed in these congregations, and has proved a blessing to a number of persons. Several received their first religious impressions in these meetings. In Schaffner's, Union, and several other churches, a revival of religion has commenced, and is spreading; a large number of persons have become hopefully pious, and old professors have been revived. In this part of the world, a great door has opened for ministers of our church; many new congregations might be organized, repeated and loud calls are heard from different parts, "come over and help us;" and it is hoped that the time is not far distant when aid will be given to our destitute brethren.

The Rev. Mr. Seechrist has committed to his care four congregations, which are at present in a prosperous condition. A few years since they belonged to no Synod, and were like sheep without a shepherd; destitute of the means of grace; vice and immorality spread like an overwhelming deluge, and professors had sunk into a lifeless formality. But now there is more order and attention to the public ministrations of the word, and it is hoped they will flourish. There is still a great spiritual dearth felt in this part of the vineyard, and an urgent necessity for an additional minister.

There are four congregations in Wythe county, Va. formerly under the care of the Rev. Mr. Flohr, lately deceased, which are vacant, and will suffer much if not soon supplied.

The Rev. John P. Cline has charge of four congregations. Several years ago these congregations were decaying, and litigation had got among some of the membeas; but now they are increasing, the enemy is retreating, schisms are closing up, and peace is restoring. Prayer meetings are held regularly, accessions have been made to the church, and some of its bitterest enemies have become its warmest friends.

The Rev. Jacob Miller has given no report; we have learned, however, that a revival of religion has commenced in one of his congregations, and that upwards of twenty have been awakened. But in consequence of the opposition of false brethren, the work has been checked, and some of the converts have been dispersed.

We have thus given you some of the prominent features of the state of religion in the respective congregations within the bounds of this judicatory, from which we have received any intelligence. But in con-

sequence of the long delay of some of the brethren, the very imperfect statement of others, and the entire neglect of a few, we have not been able to make our report as full as is desirable. It appears, however, from the foregoing details, that our church is rapidly increasing; that the borders of our Zion are daily extending, and that we have great cause to be thankful that our efforts have not been in vain. Notwithstanding the division which occurred some years since, in consequence of the turbulent conduct of a certain individual, and the repeated efforts used to destroy this venerable body, it has increased and is rapidly increasing, and now has the care of forty two congregations, to whom the bread of life is regularly broken. There are ten vacant and a still greater number might be organized, if there were more labourers. We have cause to be grateful to a kind Providence, that peace and harmony exists among us as a body; that the doctrines of the Bible, as published by the great Reformer of Saxony, and echoed by the Augsburg confession, are substantially taught, and the spirit of our ecclesiastical standard generally maintained.

But while we would rejoice that the fundamental doctrines of the Bible are firmly adhered to and zealously taught by our ministers, and that the Lord has refreshed several congregations with gentle breezes, and the outpouring of his Holy Spirit, there is also great cause of humiliation and regret, that there is not more zeal and energy manifested by others; that many have settled down into a cold formality and apathy, as it respects the true interest of the church and the salvation of immortal souls. It is to be feared that some "have a name to live who are dead in transgressions and in sins." The mournfully destitute state of the church in many places; the many repeated and loud calls from different parts of the country, and the urgent necessity of additional ministerial labourers, should excite us to redoubled diligence, and cause us to exert every nerve in the promotion of the Redeemer's kingdom. Let us then be fervent in spirit, diligent in prayer, going forward with cheerfulness and courage; and difficulties shall vanish before us: The mountains shall sink, the vallies shall rise, to prepare the way of the Lord;—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

JOHN RECK, *Chairman of Committee.*

THE BIBLE.—At the anniversary of a Bible society, lately, a clergyman said, that a few years since eighteen Bibles were placed in as many destitute families in his vicinity, and that, in the course of one year after, he received sixteen persons from these families to the communion of his church, guided thither by that book which is "a light to the feet and a lamp to the path."—*Philadelphian.*

Efficacy of Prayer.

Our readers will recollect, that in our April number we published a memoir of Augustus H. Francke, D. D. the pious founder of the Orphan House at Halle, whence came some of the first and most faithful Ministers of our beloved Zion, in the United States. The Editors, of the Lutheran Magazine, at Schoharie, N. Y. are now publishing the life of this great and zealous soldier of the cross, and star of the Lutheran church, much more complete and satisfactory, than it has yet appeared in the English language. From it we select the following facts, in order to establish the declarations we have often made, that ardent and sincere prayer is efficacious.

"Our stores were exhausted, and the steward represented to me, that economy required that we should purchase fattened cattle and at least twenty or thirty schepels of corn. A person then happened to be at my house, whose benevolence had frequently assisted us, but delicacy forbade me again to call upon him for relief. I therefore prayed to God, that he might show us *his* help. Scarcely had I returned to my study, when a friend brought me the sum of fifty rix-dollars, and twenty more were received soon after, so that our wants were richly supplied.

"In the year 1698, I sent a ducat to a poor pious woman as a trifling assistance in her poverty. In her answer she mentioned that the money had arrived at a time of great want, and she had prayed that God might send me a heap of ducats for my orphan children in return for the one I had given her. Soon after I received twenty-eight ducats from one place; two others from a friend in Sweden; by the mail, from an unknown hand, twenty-five; and from a particular friend, twenty.—At the same time I learned that Prince Lewis of Wirtemberg had died, and left a legacy of 500 ducats to the Orphan House at Halle, which money was likewise paid soon after. When I saw this heap of ducats lying on my table, I thought of the prayer of the poor woman, that God might send my Orphans a heap of ducats, for the one which I had given her."

In the month of February, 1699, I was in great want. Notwithstanding my poverty, I clung to the promise of Christ: "Seek ye first the Kingdom of God and his righteousness, and all other things shall be added unto you." When I gave out the last farthing, I prayed in my mind, "Lord look upon my poverty." I then went to deliver my usual public lecture. On entering the hall, I was accosted by one of the students, who handed me seventy rix-dollars for the use of the Orphan House, from some unknown friends at a distance.

"Soon after this occurrence, want was felt again; the stewart brought his account, and demanded money for the weekly expenses, the payment of which could not be deferred. I had no money; I therefore resolved to call on my heavenly Father for a blessing, after I should have finished some business, in which I then happened to be engaged. But before I yet could pray, a letter was delivered to me, in which a merchant advised me of an order to pay 1000 rix-dollars to me for the use of the Orphan House. I thought of the passage, Isaiah lxv. 24—"Before they call, I will answer, and while they are yet speaking, I will hear," and forthwith went into my chamber, pouring forth the thanks offerings of a grateful heart to the Lord; and I hope that all who may happen to read this, will join with me in praising his holy name.

"At another time I was again much distressed for want of money for the Orphan House. It was Saturday and pay day; every moment I expected the stewart to call for money, but I had none. However I was not afraid; I took a walk in the open air, and as I looked at and admired the azure canopy of heaven, I thought how delightful and pleasant it is, to know the living God, though we may have nothing at all; and if we place our confidence in Him, who has created the heavens and the earth, so that in the midst of want we are at peace. On coming home, I found the stewart waiting. Has any money come in was his question. No! I replied, but I have faith in God! Scarcely had I pronounced these words, when a student entered, delivering thirty rix-dollars to me, from a person he was not at liberty to name. How much do you want to-day, said I, on my return to the stewart, to pay the workmen. Thirty rix-dollars, was his answer. Here they are, said I, but perhaps you want more? No, sir, answered the stewart. This occurrence strengthened us both to trust in God, who giveth whenever there is need.

"At another time of great want I particularly felt the force of that part of the petition in the Lord's prayer, "Give us THIS DAY our daily bread." While I was yet at prayer, a well known friend sent me 400 rix-dollars. Then I found why the expression "THIS DAY," had made so strong an impression on my mind, and I praised the Lord, who has all things in his hand.

"At another time I was relating to a pious friend the visible acts of God's Providence towards us, and our undertaking. We were both deeply affected by these tokens of his faithfulness, and as we were still conversing on the subject, a bill of exchange for 500 rix-dollars was handed to me, and that happened at a time when I *saw* no help nor counsel from man.

"At one time I wanted a sum of at least 100 rix-dollars, though I was not able to raise ten, much less 100. The stewart came and men-

tioned his want of money. I told him to return after dinner, and in the mean time went to prayer. He returned according to his orders; but no money had yet come in, and I bade him to come again in the evening. In the mean time I received a visit from a confidential friend with whom I united in prayer before God, and was much excited in my mind, to praise God for all his wonderful works to the children of men. This work of praise strengthened my faith so much, that I did not think it necessary to ask him to deliver us from present distresses. When my friend left me, and I accompanied him to the door, I found the stewart on the one side waiting for his money, and on the other a stranger, delivering into my hands a sealed purse for the use of the Orphan House, containing 150 rix-dollars."

Lutheran Missions.

(Continued from page 135.)

As respects the present state of the Lutheran Missions in the East, probably the report of Dr. Buchanan will be most satisfactory. He was on the spot in the year 1806, and visited the congregations.

Tranquebar (he writes 25th August, 1806,) was the first place, at which a Mission was founded by Protestants in India. At present there are here three Missionaries who preside over the Hindoo congregations. Yesterday I visited the church established by Ziegenbalg. His remains are interred on one side of the altar, and his Assistant's, Gruendler on the other. This church was consecrated in the year 1718. I saw likewise the dwelling house of Ziegenbalg; in the lower room the church books are still preserved. In this I found the name of the first Heathen that was baptized by him. It took place in the year 1707, In Ziegenbalg's church, and from the pulpit which he often occupied, I first heard the Gospel preached to a Hindoo congregation, in their native tongue. The Missionaries stated to me, that religion had suffered much in Tranquebar during the prevalence of infidelity in Europe.—The French principles had corrupted the Danes, and made them careless about their personal Christianity, and therefore careless about the conversion of the Heathens. Religion, (said they,) flourishes most, where there are no Europeans.

At Tanjore, on the 30th of August, writes this excellent man:—As soon as I entered this province, my first desire was to see the Missionary Kohlhoff. On the day following, I visited the Rajah (King) of Tanjore. He received me in a friendly manner, and conducted me into a chamber, which was adorned with the portraits of his forefathers;

he shewed me the portrait of Schwarz, and could not speak enough of his worth. He called him his father and friend. I thanked him in the name of the Christian church for the favours he had shown Schwarz and Christians. The Missionaries had a short time before informed me, that he had created an academy for Hindoos, Mahomedans and Christians, and that in it fifty children at least would be instructed.—Nothing gratified me more in this place, than to see the respect which the Hindoos paid their teachers. I went once with Mr. Kohlhoff through the streets of a Christian village—as soon as they saw us, they left their dwellings to meet him and shouted for joy upon seeing him. They gave him a cordial welcome, and desired his blessing. Many of these persons (thought I,) a few years ago were cruel and ignorant idolaters, artful thieves, and lived in the greatest filth and poverty; and now they are an honour to Christianity—both as respects their knowledge and their conduct, their cleanliness and industry.

On the 2d September, he writes as follows:—Last Sunday and Monday were to me memorable days. In the morning of the Sabbath at eight o'clock, I preached in the English language, on Mark xiii. 10. The English civil and military officers were present with the soldiers. At ten o'clock the Heathen congregation assembled in, and filled the same church. The tamul worship commenced with some prayers, in which the whole congregation united in an audible voice. A chapter was then read out of the Bible, and a hymn of Luther's sung. The Minister, Dr. John, now ascended the pulpit and prayed, during which time the congregation kneeled—he then preached on John vii. 37. "Jesus stood and cried, saying, if any man thirst, let him come unto me and drink." During the sermon, I noticed many that with an iron pencil, noted down the principle things that were uttered by the preacher. There is another custom during preaching, with which I was pleased. Often the minister asks his congregation a question, which they answer with a loud voice. Mr. John amongst other things said in his discourse: "It is true, my brethren, your profession of faith in the Lord, &c. is attended with much reproach and persecution, and you have lost cast and inheritance amongst men—but every Christian has experienced the same thing—they often suffer reproach and persecution, but be of good cheer and say; though we have lost cast and inheritance amongst men, we will obtain a new name, and a better inheritance through Jesus Christ. He then said to then—What, beloved, will ye obtain in heaven? The whole congregation replied—a new name, and a better inheritance through Jesus Christ. It is impossible for a stranger to remain unaffected by such replies. This custom has descended from Ziegenbalg, and the advantages are proved by long experience.

(TO BE CONTINUED.)

Missionary in South Carolina.

Our readers will recollect, that we stated some time since, that our brethren in South Carolina, were making great efforts to obtain Missionaries, to be sent among our people of that state, who have hitherto been destitute of the preached Gospel. They succeeded in engaging for one year the Rev. John D. Scheck, a gentleman eminently qualified by the Lord, to labor as a Missionary. The Missionary committee received from our brother Scheck a report of his labors, written after he had missionated about two months. We invite our people to peruse attentively the following extract:—

"From my journal, you will have discovered that it is extremely necessary, to make increased exertions, to obtain more Ministers among us, lest the day should soon come, when there will be a famine in many districts of our country, for want of the bread of life, the word of God. Intemperance, profane swearing, Sabbath breaking, and gambling are vices prevailing extensively. I advert with pain, to the fact, that many places, are entirely destitute of the means of grace; and five districts, contain a goodly number, who loudly call for help. They would gladly enter the peaceful sanctuary, but they have none.—They never, or very rarely, hear of the redemption by Christ, for no messenger of peace appears among them. Alas, many have no idea of the crimson laver, which speaks pardon and peace to those who are stripped of the robe of innocence.

"When I reflect that the churches organized, with ten additional churches, which will soon be received under the care of our Synod, cannot be served sufficiently, because of the paucity of Ministers of our Zion in this state, I confess my soul shudders. I am persuaded that the enemy will gain upon us, unless some effectual measures are adopted to arrest his operations. I am convinced, that our success in attempting to preserve order, and to promote the piety of our fellow sinners, depends under God, upon the number, ability, patience and perseverance of Ministers of our church.

"But, the question arises, can we in this state, uniting all our powers, meet the demands of our church? It is impossible. Beyond the sphere occupied by a Minister, the Gospel makes but little progress.—Unless an ambassador of Jesus appears among sinners, and proposes to them the overtures of reconciliation, few will be added to the ranks of Christ's soldiers. Place a man full of the Holy Ghost and of faith, in any city, village or country, and religion will flourish. I long to see a number of labourers, well instructed in holy mysteries, coming to

our help. Many Bible, Missionary, Tract and Sunday School societies might be established, where now none exist. I am satisfied, that all these societies can be established with great facility, whenever we can send Ministers among our people. You see then, what a vast, mighty and magnificent work is to be accomplished under God, by men, who are devoted to Christ Jesus, mortified to themselves, the world, its gratifications and glory. The unvarnished tale of distress prevailing in our beloved church cannot but affect you. I should despair of success, were it not for the Theological Seminary at Gettysburg. With several of the inmates of that glorious institution, I have the happiness of being personally acquainted, and my heart anticipates, that when these young men shall have completed their studies, they will not forget to come over to Macedonia and help us, so that the waste places of Zion may hear the voice of the Lord, saying unto them, 'Arise, shine, for thy light is come and the glory of the Lord is risen upon thee.'"

During two months, Mr. Scheck travelled nine hundred miles—delivered forty-seven sermons, and baptized twenty-six children. Upon many occasions our brother held religious conversations in families and prayer-meetings. In fine, he found the people ready, every where, to listen to him. He had pressing invitations from five different districts, to become their stationed Pastor, promising him ample support.

We have been requested to make it known, that a number of approved young Ministers of our church will be received either to be stationed or to missionate. Our brethren are determined to spend and to be spent in the cause of the Lord. They solicit the prayers of the pious, in their behalf. We trust that our Ministers will inform their people of these facts. And, as we cannot get our Intelligencer more generally among them, we would advise our Ministers to read parts of it to their congregations.

Rev. Benjamin Kurtz.

We take pleasure in informing our readers, that letters have been received from the Rev. B. Kurtz, dated April 9th, at Magdeburg, and that they contain much pleasing information. Not only does our Rev. Brother enjoy good health, but is received every where, in the most affectionate manner. Our European brethren evince great zeal for our Zion, and thus far the object of our agent's visit has been far more successful than was anticipated by the most sanguine friends of the Seminary. Whether or not, he will return to us this fall, is according to the last advices doubtful, though we still entertain a hope of his arrival, in time to attend the October Synods.

Reverend J. Blanco White,

(FORMERLY A ROMAN PRIEST.)

The vile aspersions cast upon the work of White—the sophistry, of the enemies of truth, in attempting to destroy the effects which it is calculated to produce—the misrepresentations by which the understanding has been insulted, of late, induce us to publish the following Review of White's Evidence against Catholicism, from the Christian Observer, September number, 1825.

"Such an exposure of Popery from the pen of one who was once a Catholic clergyman, is a document of great interest; and we would trust, will be of extensive utility, not only in confirming Protestants in their holy faith, but in opening the eyes of many who have hitherto blindly followed the dictates of a supposed infallible church. Our readers will thank us for promising that our notice shall consist chiefly of extracts from the work itself.

"The arguments in Mr. White's publication being closely connected with his own personal experience and testimony, it may be proper to premise, that he must have had ample opportunities of becoming acquainted with the merits of the system which in no feeble terms he reprobates and explodes; for to his name is appended a list of degrees, titles, and appointments,* which prove, that, in listening to his remarks, our information is at least derived from an authentic and authorized source: so that, unless we disbelieve his testimony, which there is not any ground for doing (and indeed it is indissolubly bound up with facts and arguments which cannot be questioned,) we must come to the conclusion that the 'practical and internal evidence against Catholicism,' without one word of further argument, is utterly fatal to all its loudly boasted claims. To some of our readers it may be an argument in favour of the book, and to others against it, that the writer is hostile to what is currently called Catholic emancipation; but to both classes its theological and ecclesiastical bearing is important, however much they may differ as to this much agitated question. The following is the substance of the author's autobiographical detail.

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* 'M. A. B. D. in the University of Seville; Licentiate of Divinity in the University of Osuna; formerly Chaplain Magistral (Preacher) to the King of Spain, in the Royal Chapel at Seville; Fellow and once Rector of the College of St. Mary a Jesu of the same town; Synodal Examiner of the Diocese of Cadiz; Member of the Royal Academy of Belles-Lettres, of Seville, &c. &c.; now a clergyman of the Church of England;—Author of Doblado's Letters from Spain.

"'I am descended from an Irish family, whose attachment to the Roman Catholic religion was often proved by their endurance of the persecution which, for a long period, afflicted the members of their persuasion in Ireland. My grandfather was the eldest of three brothers, whose voluntary banishment from their native land, rooted out my family from the county of Waterford.' pp. 2, 3.

"'My father combined in his person the two most powerful and genuine elements of a religionist—the unhesitating faith of persecuting Spain; the impassioned belief of persecuted Ireland. He was the first of his kindred that married into a Spanish family; and his early habits of exalted piety made him choose a wife whom few can equal in religious sincerity.' pp. 3, 4.

"'Such were the purity, the benevolence, the angelic piety of my father's life, that, at his death, multitudes of people thronged the house to indulge a last view of the dead body. Nor was the wife of his bosom at all behind him, either in fulness of faith or sanctity of manners. The endeavours of such parents to bring up their children in conformity with their religious notions, may, therefore, be fully conceived without the help of description.

"'No waywardness of disposition appeared in me to defeat or obstruct their labour. At the age of fourteen all the seeds of devotion, which had been assiduously sown in my heart, sprung up as it were spontaneously. The pious practices, which had hitherto been a task, were now the effect of my own choice. I became a constant attendant at the congregation of the Oratory, where pious young men, intended for the church, generally had their spiritual directors. Dividing my time between study and devotion, I went through a course of philosophy and divinity at the university of Seville; at the end of which I received the Roman Catholic order of sub-deacon. By that time I had obtained the degrees of master of arts and bachelor of divinity. Being elected a fellow of the college of St. Mary a Jesu of Seville, when I was not of sufficient standing for the superior degree of licentiate of divinity, which the fellowship required, I took that degree at Osuna, where the statutes demand no interval between these academical honors. A year had scarcely elapsed since I had received priest's orders, when, after a public examination, in competition with other candidates, I obtained the stall of magistral, or preacher, in the chapter of king's chaplains, at Seville. Placed, so young, in a situation which my predecessor had obtained after many year's service as a vicar, in the same town, I conceived myself bound to devote my whole leisure to the study of religion.' pp. 4—6.

"Shortly after this period he began to doubt the truth of Christianity; till at length he verged to the very precincts of Atheism. We shall

transcribe this part of his narrative at length, chiefly for the sake of the solution appended to it. The Church of Rome incessantly accuses Protestantism of being the 'magna parens" of infidelity; but we believe the direct reverse is the fact; and that, in a given number of educated individuals, in a tolerant Protestant or an intolerant Catholic country, though more may confess themselves to be Deists in the former than the latter, a larger number really exist in the latter; having for their wretched excuse not only the current arguments common to both parties, but the superadded and deeply rooted impression of Popish error, superstition and mummery, identified from their childhood with Christianity; from which source of prejudice the Protestant is free.—The unexpected and appalling disclosures produced by the French Revolution are the strongest corroborations as to this fact.

" 'That immorality and levity are always the source of unbelief, the experience of my own case, and my intimate acquaintance with many others, enable me most positively to deny. As to myself, I declare most solemnly that my rejection of Christianity took place at a period when my conscience could not reproach me with any open breach of duty, but those committed several years before: that during the transition from religious belief to incredulity, the horrors of sins against the faith, deeply implanted by education in my soul, haunted me night and day; and that I exerted all the powers of my mind to counteract the involuntary doubts which were daily acquiring an irresistible strength.' pp. 6, 7.

" 'If my case were singular, if my knowledge of the most enlightened classes of Spain did not furnish me with a multitude of sudden transitions from sincere faith and piety to the most outrageous infidelity, I would submit to the humbling conviction, that either weakness of judgment or fickleness of character had been the only source of my errors. But though I am not at liberty to mention individual cases, I do attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy. The fact is certain: I make no individual charge: every one who comes within this general description may still wear the mask, which no Spaniard can throw off without bidding an eternal farewell to his country.

" 'Now, let us pause to examine this moral phenomenon: and, since I am one of the class which exhibits it, I will proceed with the moral dissection of myself, however unpleasant the task may be. Many indeed, will dismiss the case with the trite observation that extremes generally produce their opposites. But an impartial mind will not turn to a common-place evasion, to save itself the labor of thinking.

"'When I examine the state of my mind previous to my rejecting the Christian faith, I cannot recollect any thing in it but what is in perfect accordance with that form of religion in which I was educated. I revered the Scriptures as the word of God; but was also persuaded that without a living, infallible interpreter, the Bible was a dead letter, which could not convey its meaning with any certainty. I grounded, therefore, my Christian faith upon the infallibility of the church.—No Roman Catholic pretends to a better foundation. "I believe whatever the holy mother church holds and believes," is the compendious creed of every member of the Roman communion. Had my doubts affected any particular doctrine, I should have clung to the decisions of a church which claims exemption from error; but my first doubts attacked the very basis of Catholicism. I believe that the reasoning which shook my faith is not new in the vast field of theological controversy. But I protest that, if such be the case, the coincidence adds weight to the argument, for I am perfectly certain that it was the spontaneous suggestion of my own mind. I thought within myself that the certainty of the Roman Catholic faith had no better ground than a fallacy of that kind which is called reasoning in a circle; for I believed the infallibility of the church because the Scripture said she was infallible; while I had no better proof that the Scripture said so, than the assertion of the church, that she could not mistake the Scripture. In vain did I endeavor to evade the force of this argument, indeed I still believe it unanswerable. Was, then, Christianity nothing but a groundless fabric, the world supported by the elephant, the elephant standing on the tortoise? Such was the conclusion to which I was led by a system which impresses the mind with the obscurity and insufficiency of the written word of God. Why should I consult the Scriptures? My only choice was between revelation explained by the church of Rome, and no revelation. Catholics who live in protestant countries may, in spite of the direct tendency of their system, practically perceive the unreal nature of this dilemma. But wherever the religion of Rome reigns absolute, there is but one step between it and infidelity.' pp. 7—10.

"The state of his feelings, believing that religion was a fable, and yet compelled daily to act as its minister and promoter, was indescribably painful; and he would have fled from his country, but for fear of the distress which such a measure would have cost his parents. In this state of mind he continued for ten years, till the approach of Buonaparte's troops to Seville enabled him to banish himself without suspicion of his motives. He retired to England, where he first learned the nature of Protestantism, and discovered new and irresistible arguments for the truth of Christianity.

"'It was the general opinion in Spain, that Protestants, though often adorned with moral virtues, were totally deficient in true religious feelings. This was the opinion of Spanish Catholics. Spanish unbelievers, like myself, were most firmly convinced that men, enlightened as the English, could only regard religion as a political engine. Our greater acquaintance with French books, and with Frenchmen, strongly supported us in the idea that belief in Christianity decreased in proportion to the progress of knowledge, in every part of the world. As to myself, I declare that I did not expect to find a sincere Christian among educated Englishmen. Providence, however, so directed events, that some of my first acquaintance in London were persons whose piety was adorned with every good quality of the heart and mind. It was among these excellent friends, and under the protection of British liberty, that the soreness and irritation produced by ten years' endurance of the most watchful religious tyranny, began to subside. I was too much ashamed of being supposed a Roman Catholic, to disguise the character of my religious opinions; but the mildness and toleration with which my sentiments were received made me perceive, for the first time, that a Christian is not necessarily a bigot. The mere throwing away the hated mask which the Inquisition had forced me to wear, refreshed my soul; and the excellent man to whom, for the first time in my life, I acknowledged my unbelief without fear, was able to perceive that I might yet be a Christian, provided I saw religion divested of all force but that of persuasion." pp. 12, 13,

(TO BE CONTINUED.)

OBITUARIES.

With feelings of heartfelt sorrow we are called upon to record the death of our young and beloved brother in Christ, Mr. *Benjamin Oehrly*, late a student in the Lutheran Theological Seminary, Gettysburg, which occurred on Saturday, the 5th of May, in the 23rd year of his age, after a short but severe illness of two weeks; and after having given, under the most afflicting circumstances and under the most agonizing pain, which he endured without scarcely a murmur, or a groan, the most convincing evidence of his entire resignation to his heavenly father's will.

At an early period our departed brother manifested a serious, reflective and religious frame of mind which grew with his growth, and as his intellectual and moral powers became matured. Never could he discover that enjoyment in the amusements peculiar to youth, for which many so ardently contend, but viewed them as sinful in their nature